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THE
True Character
OF A
Virtuous WIFE;
BEING A
Wedding SERMON
Preached on Board the
English Admiral;

Wherein a Virtuous Wife is com-
par'd both unto a Merchants Ship,
and a Man of War.

W. Smith

L O N D O N,

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THE
EPISTLE
TO THE
READER.

THere are so many Paper Pirates now abroad, that every wise Sailer will stand upon his guard, and will not be laid abroad by every Hailer, least he should be rifled of that Treasure he sails with. But this our Ship is a Royal Merchant, by which, if thou be a skilful Trader, thou may'st gain much; She comes from the Kings Court, and in those days (as I have heard) there was plenty of Gold and Silver, but she is well fraught with that which is better than both: The Merchants design in Shipping so much Treasure in one Vessel, was to enrich the whole Court at once, and my design in publishing this Bill of her lading is thy gain, and not mine, nor my Trade; for I have none of those precious Jewels to sell, but have had some of them freely given, and all of them are to be disposed at the same rate; therefore if thou dost not seek for it thou art to blame.

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T H E

Merchant Royal.

Proverbs 31. 14.

*She is like unto a Merchants Ship, she
bringeth her Food from afar.*

THis Scripture, and in Effect the whole Chapter, is a Scripture written for Women, and more peculiarly a Scripture written in Praise of Women; yet not glossingly, to make them better than they be, but soberly and truly to shew them what they should be: a Scripture wherein, as in a glass, are set out to our view, all the Perfections and Ornaments, all the Dignity, Beauty, and Duty of a virtuous Wife and Holy Woman. The Devil at the first began his Temptation by praising of the Woman, by telling her, that if she knew her self, she wanted but one thing to make her like God; and from the Devil, I think,

it comes, that so many Men since in every Age, have so wantonly bestowed their time, their wits, their Pens, and sometimes their Pencils to, either vainly to magnifie, or vilely to embrace the Dignities of Women: The causes of which folly I take to be these, either for that generally they did not know them, and then they wrote Foolishly; or for that sometimes they doted on them, and then they Praised immoderately; or else for that some they hated, and then they railed furiously. But these are to ratify the present Discourse and Praise of Women, three things, first God by whose Spirit it was Conceived, Secondly *Bathsheba* a Woman by whose Mouth it was taught, Thirdly *Solomon* a Man, yea the Wisest of Men by whose Pen it was Indited. That is to say, God Inspired it into the Mother, the Mother taught it to *Solomon* her Son, and then *Solomon* her Son Published it to the World; therefore if we speak of the knowledge of a good Woman, who knoweth her better than her self; who knoweth her better than Man that liveth with her: Yea who knoweth her so well as God that made her: Again, if in this description any thing might seem too much in Praise, it was not a Woman but a Man that

that wrote it ; if any thing might seem too burthensome or grievous in Precept, it was not a Man but a Woman that Imposed it ; or if any thing might seem either too much or too little, or otherwise than it should be, it was neither Man nor Woman ; but God that first directed it : And thus in one description of a Virtuous Wife and Holy Woman, which is not in any other Author, nor yet elsewhere in any part of Scripture, we have a Man , a Woman, yea God himself, and all out of one mouth, speaking and conspiring ; she that hath Ears to hear let her hear.

In the tenth verse of this Chapter *Solomon* makes Proclamation, who shall find a Virtuous Woman ; which yet importeth not (as St. *Augustine* noteth) *Inveniendâ Impossibilitatem, sed Difficultatem* ; not as if to find a Virtuous Woman were a matter of Impossibility, but yet for all that a thing of some difficulty ; and therefore he cryeth her with her marks, she will do her Husband good and not evil ; she riseth while it is yet Night ; she putteth her Hands to the Wheel ; she stretcheth out her Hands to the Poor, she openeth her Mouth to Wisdom, &c. Thus shewing sometimes what she doth, sometimes what she is, sometimes what she is worth, and

sometimes what she is like, as here, she is like a Ship.

She is indeed, and yet she scarce is, and therefore because she is so scarce, it was needful to shew not only what she is, but also what she is like to : for how shall he find her, that never saw her, that never had her, that scarce heard of her, and therefore as *Cant.* 5. when the Church cryed her Husband (I charge you O Daughters of *Jerusalem* if you find my well beloved, &c.) She described him by Resemblance, my well beloved is white and ruddy, the chiefest of ten Thousands, his Head is like Gold, his Eyes like Doves, his Cheeks like a Bed of Spices, his Lips like Lillies, his Legs like Pillars of Marble, every thing was like something. So of the Virtuous Woman it is said here, that she is like a Ship, and *Prov.* 21. she is like a Crown, and in the *Cant.* sometimes like a Rose, sometimes like a Lilly, sometimes like a Garden of flowers, sometimes like a Spring of Waters ; in a word she is like to many things, but as 'tis said, vers. 10th. Pearls and Precious Stones are not like to her.

She is like a Ship (saith *Solomon*) and it may well be, for the World is like the Sea ; for so saith *St. John*, before the Throne there was a Sea of glass, *Rev.* 4, and that was the World, transitory and

brittle as glasse; tumultuous and troublesome like the Sea; wherein as the Wind raiseth up the Waves, and one Wave wallows in the Neck of another, so this troublesome life of ours, begins in weeping, goes on in Sorrow, and the end of one woe is but the entrance of another: O what time might a Man ask to set down all the Miseries of this life! the fear, the care, the anguish, that dayly accompanies the Body and Soul of Man; the Labours and sorrows certain, the casualty uncertain, the Contentions and Quarrels of them that live amongst us, the Sharp assaults and oppositions of them that hate us; but chiefly the unfaithfulness and treachery of them that seem to love us: Against these Storms, to save Men from drowning, did God ordain the Woman as a Ship upon the Sea, that as *Noah* made an Ark, and by that Ark escaped the Flood, so Man by Marrying with the Woman, might pass thro' all the Labors of this life: unto which doubtless God had respect when he said, it is not good for Man to be alone, let us make him a help meet for him, as much as to say a Ship to save him; therefore he which hath no Wife, may seem to be like *Jonas* in the Sea, left in the midst of a miserable World, to sink or swim, or shift for himself; but then comes a Wife like

a Ship, and wafts him home: but you must still remember that *Solomon* speaketh here of a good Wife, as verse. 10th. who shall find a virtuous Woman? for otherwise, if she that was made to comfort in every storm, be stormy and troublesome herself, then is she not like a Ship, but like the Sea; and then to be so Shipt, it were better with *Jonas* to be cast into the Sea.

But if she be good, she is like a Ship indeed, and to nothing so like as to a Ship; for she sits at the stern, and by discretion as by Card and Compass, shapes her course; her Countenance and Conversation are ballasted with soberness and gravity; her Sails are full of Wind, as if some Wisdom from above had Inspired, or blown upon her; she standeth in the Shrouds and casteth out her lead, and when she hath sounded, she telleth (as *Michal* did

1. Sam. 19.
2. 11.

to *David*, of depth and dangers if by default she be grounded, she casteth out her anchor (as *Rahab* did) and by winding of her self, she gets afloat again, if she spy,

Josh. 2. 21.

kenning, any trouble to be nigh within her, either she makes forward, if she finds herself able, or else with *Pilar's*

Mat. 27. 19.

Wife she sets sail away; she commands and countermands each Man to his charge,

charge, some to their tackling, some to the mast, some to the main top, as if she, and none but she, were Captain, Owner, Master of the Ship; and yet she is not Master, but the Masters Mate; a Royal Ship she is, for the King himself takes Pleasure in her Beauty, *Psal. 45.* and if she be a Merchants too, then is she the Merchant Royal.

Again, as she is like a Ship, considered in her self, and in her Proper Virtues, so is she likewise being compared with her owner to: she is like a Ship indeed, for first whosoever Marries ventures; he ventures his Estate, he ventures his Peace, he ventures his Liberty, yea many Men by Marriage ventures their Souls too: for which cause the *Israelites* were forbidden to match their Daughters with the *Canaanites*, least they should turn them from God to serve other Gods, *Deut. 7.* which *Solomon* notwithstanding did, and therefore made (as some Men thought) a Shrewd Adventure of his Soul; and therefore (even to prevent too much adventure likewise) is Marriage compared to a Ship, which of all artificial Creatures is the most deliberative: for she Sails not, but sounding, least by her unheadiness she run her self aground: in like manner, neither Man nor Woman will at any time (if they be wise) resolve either in Marriage, or of any thing in Mar-
riage.

riage, but upon the weightiest deliberation he is set out for the Image of a Fool, that said *villam emi, &c.* I have bought
 Luk. 14. 18 a Farm, and I must needs go out to see it; for he should have seen it first, and bought it after; as it is said of the Virtuous Woman here, she considereth a Field and gets it *verse* 16th. that is, she thinks of it first, and makes her purchase after; and when either Man or Woman forgets this in Marriage, they purchase Joy enough for the Day of their Marriage, and Repentance enough for all the time after. It is said of *Jephtha's* Daughter *Judg.* 11th. that she went out to bewail the Days of her Virginity; but in truth many Mens Daughters may go out to bewail the Days of their Marriage; yea, and many Men to, look back to the single life, as the Egyptians in the Red Sea look'd back
 Exod. 14th. to the Land; and so they are punished with late Repentance, like those Foolish Mariners in the *Acts.* 27th. who because they took not Counsel in the Haven, were forced to advise upon a wrack. And what is the cause of this? lack of forecast, because they found not first, whether it be fit to Marry or yet to Marry; or whether he be fit, or she be fit; fit in degree, fit in disposition, in Religion; and therefore as *Solomon* saith of Vowing, so say we

of Marrying ; be not rash with thy Mouth :
but sound first, and sail after ; that is, de-
liberate first, and Marry after.

Again, she is like a Ship, for her uni-
versal use a House is indeed to dwell in,
but not to travel in ; but a Ship is both to
travel in, and as it were to dwell in too ;
to Eat, and Drink, and Sleep, and Labor,
and Meditate, and Pray too ; as if to be
in a Ship, were to be in another Earth, the
Water World : In like manner, a Man
hath a Friend for pleasure, a Servant for
profit, and for uses to God-ward a Spiritu-
al Instructor too ; but a Wife serves for all
these, that is, for Pleasure, for Profit, (and
if she be good) to bring her Husband to
good too.

Again, of all these same *Utenfilia*, (I
mean of moveable Instruments) a Ship is the
hugest and the greatest, and yet com-
manded (as ye see) by the Helm, or Stern,
a small piece of Wood ; so ought the Wife
(though a great Commander in the
House) yet to be turned and ruled by a
Word of her Husband. *Solomon* saith not,
she is like a House (as many Women be,
as good remove a House as diswade or
wean them from their wills) but
Ezth. 1. like a Ship ; not like *Vasti* the
Wife of *Assuerus*, whom all the Power
of the Kingdom could not move, to come

to her Husband, no not to the King himself; but she must follow her Husband as the *Israelites* followed the Cloudy Pillar in the Wilderness; which when Num. 9th. it stood, they stood, and when it went, they followed; and so must she.

Lastly, least any Man dote too much upon this Heavenly Ship of earthly Joys, we must remember, that as a Ship is not a Place of continual habitation, but only for Passage; so is the Society of the Wife, though Comfortable and Joyful for the time, yet lasting only for a time; a help to hold him up and comfort him, during this short transitory, and troublesome Pilgrimage; but then there is another happier, a more lasting Marriage with the Lamb, which neither departure, divorce, nor Death can Separate: and for this we must forsake Father, Mother, Wife, Children Goods, Lands, &c. for this the Living must renounce his Life, the King must leave his Crown, the Bridegroom must leave his Bride, and the Bride must leave her Bed; because for this the Saints do Cry, come Lord Jesus, come Quickly.

But as the saying is in the Schools *Similitudo non Currit quatuor Pedibus*. Many things may be like, yet nothing like in all things.

things. Therefore though a Woman in many things be like a Ship, yet in some things she must be unlike, and some Qualities of a Ship she must not have. As for Example, one Ship may belong to many Merchants, and one Merchant may be owner in many Ships; yet neither may one Woman divide her love to many Men, nor one Man divide his to many Women; therefore *Lamech* spake with great Incongruity, yea it was like false Latin, when he said, hear ye Wives of *Lamech*, *Gen. 4. 23.* for Wives admit no plurality, when they be construed with one *Husband*; because (as the Prophet saith) though God at the beginning had abundance of Spirit, yet he made but one, *Mal. 2.* but one Woman of one Rib, for the help and comfort of one Man.

Secondly, of all the Goods which Men possess, only a Ship cannot be hous'd; a Man hath a Shop for his wares, a Barn for his Corn, a Chest for his Mony, and a House wherein to hide his Head, by no cause to cover a Ship; but so must not a Virtuous Woman be, for it is a note of the unchast Woman, that her Sect cannot abide in her House; but now she is without, now in the Street, and lies in wait at every corner; *Prov. 7. 11. 12*: so as who-
so

so seeth her, seeth her always gadding, that he may Salute her, as Men Salute at Sea, whither are ye bound? but *Rachel* and *Leah* are noted to be in the House, while *Jacob* was abroad in the Field; *Gen.* 31. only *Dinah* was a straggler, and set Sail to *Sechem*; but she came home with shame, and made an ill Voyage.

Thirdly, a Ship of all things is moveable, and carried with wind; but so must not a good Woman be; for of the ill Woman as is said, *Prov.* 5th. her Paths are moveable, thou canst not know them. She is inconstant, light headed and vain; now she loves, anon she hates; now she obeys, anon she rebels; gentle and kind to Day, crooked and unkind to Morrow; for she Sails but by gusts; and all her goodness takes her by fits, like the good Day of an Ague: and whereas *Ruth* shewed more goodness at her latter end *Ruth.* 3. than at her beginning; an ill Wife sheweth more goodness in one day of her beginning, than in seven Years of her latter end: therefore such must remember what *Solomon* saith of the good Woman here, she girdeth her loins with strength; that is with stayedness and constancy: *ver.* 17. *ver.* 12. more plainly she will do her Husband good and not evil, all the days of her

her life; that is, she is as obedient and tractable after Twenty Years Tryal, as at the Day of her Marriage.

But of all the qualities, a Woman must not have one quality of a Ship, and that is too much rigging. O what a wonder is it to see a Ship under sail, with her tacklings, and her masts, and her tops and top gallants; with her upper decks and her neither decks, and so bedecked; with her Streamers, Flags, and Ensigns, and I know not what; yea, but a World of wonders is it to see a Woman created in Gods Image, so miscreate oftentimes and deformed, with her *French*, her *Spanish*, and her foolish Fashions, that he that made her when he looks upon her, shall hardly know her, with her Plumes, her Fans, and a silken Vizard; with a Ruff like a Sail, yea a Ruff like a Rainbow; with a Feather in her Cap, like a Flag in her Top, to tell (I think) which way the Wind will blow. *Isaiah* made a propher in the third of his Prophecy, to set out by enumeration the Shop of these vanities, their Bonnets, and their Bracelets, and their Tablets, and their Slippers, their Mufflers, their Vails, their Wimples, and their Crisping-pins; of some whereof if one should say to me, as *Philip* sometime said to the Eunuch, un-

derstandest thou what thou readest ?
Acts 8th. I might answer with the Eunuch
again, how can I without a Guide ? that
is, unless some Gentlewoman would com-
ment on the Text ; but *Isaiah* was then,
and we are now ; now that fancy hath
multiplied the Text of Fashions with the
time, so as what was then but a Shop, is
now become a Ship of Vanities. But
what saith the Scriptures ; the Kings
Daughter is all glorious within, *Psal.* 45.
and as Ships which are the fairest in shew,
are not always the fittest for use ; so nei-
ther are Women the more to be esteemed,
but the more to be suspected, for their fair
trappings ; yet we condemn not in grea-
ter personages the use of Ornaments ; yea,
we teach that Silver, Silks, and Gold,
were created, not only for the necessity,
but also for the Ornament of the Saints :
In the Practise whereof, *Rebeckah* a holy
Woman is noted to have received from
Isaac a holy Man, even Ear rings, Habili-
ments and Bracelets of Gold ; *Gen.* 24th.
therefore this it is we teach for rules of
Christian Sobriety, that if a Woman ex-
ceed neither Decency in Fashion, nor the
limits of her State and Degree, and that
she be Proud of nothing, we see no reason
but she may wear any thing.

It followeth, she is like a Ship, but what Ship? a Ship of Merchants: No doubt, a great Commendation; for the Kingdom of Heaven is like a Merchant; *Mat. 13th.* and Merchants have been Princes; *Isaiah 23.* and Princes are Gods *Psal. 82.* the Merchant is of all Men the most laborious for his life, the most adventurous in his Labours, the most peaceable upon the Sea, the most profitable to the Land: yea the Merchant is the combination and union of Lands and Countries. She is like a Ship of Merchants; therefore first to be reckoned (as ye see) among the Laity; not like a Fishermans Boat, not like St. *Peters* Ship; for Christ did call no she Apostles, indeed it is commendable in a Woman, when she is able by her Wisdom to instruct her Children, and to give at opportunities good Counsel to her Husband; but when Women will take upon them (as some have done) to build Churches, and to chalk out discipline for the Church, this is neither commendable nor tollerable; for her Hands (saith *Solomon*) must handle the Spindle, *verse. 19th.* the Spindle, or the Cradle, but neither the Altar, nor the Temple, for St. *John* commendeth even to the elect Lady, not so much her talking, as her walking in the Commandments.

John 5. 6. therefore to such Preaching Women it may be answered, as *St. Bernard* sometime answered the Image of the Blessed Virgin, at the great Church at *Spire* in *Germany*: *Bernard* was no sooner come into the Church, but the Image strait saluted him, and bad him good morrow *Bernard*; whereat *Bernard* well knowing the juggling of the Friers, made answer again out of *St. Paul*, O (saith he) your Ladyship hath forgot your self, it is not Lawfull for Women to lpeak in the Church.

Again, the Merchant is a Profitable Ship, to teach a Wife in all things to endeavour her Husbands Profit: But many Women are like water Pageants, made only for shew; like Pictures in a Table, good for nothing but to please the Eye; no longer to be liked than they be looked on: Yea, so unprofitable and dissolute in the House, as no Man would think them to be Wives; but that at meals he find them sitting at the upper end of the Table: whereas of the good Wife it is said here, she will
 ver. 12. do her Husband good and not evil.

Again, the Merchant is a painful Ship, and she must be a painful Wife; not like running Pinnace, to scource from Coast to Coast, from House to House, as many *Athenian* Women do, who give them-

to hear and tell News; for he that hath such a Wife, may think himself Married to an Intelligencer; whereas *St. Paul* adviseth such Busie-bodies to govern their own Houses, *1 Tim. 5.* as if intermedling with other Mens, did make idle in their own.

Again, being like a Merchants Ship, that is, he being the Merchant, and she the Ship, she must needs conclude she was made for him; and therefore a Ship of Traffick to Enrich him, but not a Pyrate to spoyle and rob him: To spoyle and rob? as if a Woman could rob her Husband: indeed it hath oft been held a question disputable, though I indeed have little mind to dispute it, yet I hear what is said to that purpose from the Mouth of *Eve*, we Eat of the Fruit of the Trees of the Garden; *Gen. 3.* we, therefore she puts in her self, and she Eats of the Trees indefinitely; therefore of all the Trees in the Garden: And therefore all was hers as well as *Adams*, and the Womans in right as well as the Mans: To which I answer, that all is hers in participation to use, but *Adams* in Discretion to dispose; which appeareth by two Reasons: first because the Beasts were named by *Adam*, and not by *Eve*; and to Name is a note of Dominion, and otherwise, as when *Joseph* became *Pharaohs*

Servant, and *Daniel* a Captive to the *Caldeans*, they received from them other Names, and we in our Baptisme receive our Names, to acknowledge that we belong in right to Christ. Secondly the whole World was given to *Adam* before *Eve* was made; so as hers was but an after right: And if she hath any tenure at all, she holds *in capite*; and she hath no title but by her Husband. She therefore that usurpeth absolute Authority in the House, is no Merchant, but a Pyrate to the Merchant.

Lastly, she is like a Merchants Ship, that is a Friend-fellow and peaceable Companion to him, but not a Man of War to contend with him: for he that made her never built her for Battel sure; she was built for Peace, and not for War, for Merchants weep to think of War; therefore she must not for every angry word of her Husband betake herself into the Gun-room strait, there to Thunder, to Charge and Discharge upon him with broad words, or as Marriners say at Sea, to turn the broad side like *Zipporah* the Wife of *Moses*; to rail upon him, thou art indeed a bloudy Husband, *Exod. 4.* this is no Ship of Merchants, this is the Spite, I think; and therefore no Marvell, if many Men thus Shipt do with themselves ashore, and that

timely Death might take such a Wife for a Prize. When *Eliezer* went a wooing for *Isaac*, his Masters Son, the tryal by which he proposed to prove a fit Wife for *Isaac*, was this, that if (saith he) when I say to the Maid, give me Drink, she says again, Drink, and I will give thy Camels also; she without more ado should be a Wife for *Isaac*, *Gen. 24.* that is (as *Theodore* expoundeth it) if she were gentle, not like that Woman *John 4.* Christ asked her water, and she called him *Jew*, how is it that thou a *Jew*, askest water of me a *samaritan*? for though there be many Sins incident to Women (as there be (to speak impartially) as many to Men) yet no vice in the Woman so unwomanly as this; yet if *Adam* had been furious the matter had been less, for he was made of Earth, the Mother of Iron and Steel, the Murthering Mettals, but the Woman, she that was made of so tender Mettals, to become so terrible, the weaker Vessel so strong in Passion; yea to look so fair, and speak so foul, what a contrariety is this? there was great Reason sure, to compare a good Woman to a Snail, not only for her Silence and continual keeping of her House, but also for a commendable timorousness of her Nature, which at the

least shaking of the air shrinks back into her shell, and so ought the Wife to do, if her Husband but speak, to play all hide and under hatches, and to put out a Flag of truce, as *Abigail* did to *David*, and to say to her Husband as *Rachel* to her Father, let not my Lord be angry : *Gen. 31.* like a Lilly among Thorns (saith *Solomon*) so is my love among the Daughters ; *Cant. 2.* like a Lilly : first, not like a Nettle, again, like a Lilly among Thorns, as shewing Patience in the sorest Provocation. *Sarah* indeed was peaceable, and so were many more, yet their Praise was less, in as much as they had meek Husbands ; for she is a Monster, that liveth not meekly with a meek Husband : but she that is yoaked with a *Nabal*, a Churl, a Fool, as *Abigail* was, and bears that patiently, she may say with *Deborah* in *Judg. 5.* O my Soul thou hast marcht valiantly ; and there shall more true Honour grow to you by such Patience, than if Souldier-like ye did Prevail by fury and violence ; and the worse your Husbands be, the more shall your Vertue shine, which in affliction shineth most, like Stars twinkling in the Night : and if it be grievous to find matter of Patience, there where you looked for comfort and protection, yet it shall have
in

in the end a reward, and in the Interim a singular admiration ; and as *Mary* saith of herself, all Generations shall call such Blessed.

It followeth in the Text, she bringeth her food from far ; as ye have heard what she is like, so now likewise what she doth ; for being is known by doing, as the Tree is known by the Fruit. Alas it is a small thing, yea it is nothing, to be like ; for Copper oft-times is like good Coin, and the Devil is like an Angel of Light ; and if evil Women were not like to many things, which indeed they are not, they could not deceive so many as they do : therefore the next thing to consider is what she doth ; she bringeth her food from afar. She bringeth ; first therefore described *facie adversa, non adversa*, with her Face, not her Back toward ; for when a Ship goeth forth, every Man murmur-eth, for that it carrieth ; the Merchant himself feareth, least it miscarry ; but when it returneth, there is Joy for that it bringeth. And where *Solomon* saith, she bringeth, he meaneth not that she bring-eth in with her, as if a Wife were to be chosen by her Dowry ; for the worst Wives have many times the best Portions, and the best Wives (such as *Esther* was) have

have oftentimes none at all. Indeed the manner of the World is now, to seek Wives as *Judas* betrayed Christ, with a *quantum dabis?* what will you give? and if the Father chance to say with *Peter*, *Aurum & Argentum non est mihi*, I have neither Gold nor Silver; let her then be as obedient as *Sarah*, as devout as *Anna*, as vertuous as the Virgin *Mary*, yet all this is nothing. *Querenda Pecunia Primum est*; other things may mend it, but Money makes the Match. Therefore this was not it which *Solomon* means by bringing; for a good Wife, though she bring in nothing with her, yet through her Wisdom and Diligence, great things comes in by her; she brings in with her Hands, for she putteth her Hands to the Wheel (saith *Solomon*) verse 19. and indeed if her work do not countervail her Meat, then is every Finger of her Hand like a Thief in the House. Again, if she be too high to stain her Hands with bodily Labour, yet she bringeth in with her Eye, for she overseeth the ways of her Household (saith *Solomon*) and eateth not the Bread of Idleness, verse 27. again, she bringeth in by her Frugality, for she holdeth it a point of Conscience, neither to fair more daintily, nor to attire her self more trimly, than may stand with her Husbands state:

for

or if she waſt more than ſhe bring in, and
 her Victualling amount to more than her
 whole Voyage, that Merchant was ill ad-
 viſed that man'd her forth; and it had
 been good for him to have been alone: But
 the ſaying is that many Men Marry
 their Executors, ſo it is true likewiſe, that
 many Men Marry their Executioners; and
 as the Sin of *Adam* began at *Eve*, ſo the
 Ruin, and Confuſion, the Extortion, Op-
 preſſion, griping of Tenants, yea and Sa-
 criledge of many Men, beginneth at the
 Pride of the Woman; for now every Lady
 of the lateſt Edition, if her Husband have
 Bribed out but an end of an Office, yet
 the Revels and Plays *Rex*, and ſhe muſt have
 her Coach, though but to croſs from the
 Church ſtyle to the Church Porch; and
 whereas thoſe *Iſraelitiſh* Women, *Exod. 28.*
 when the Instruments of the Tabernacle
 were to be made, gave in their Devotion,
 their very Looking-glaſſes towards it; yet
 now the forbidden Apple is pulled, the
 Church is robbed and ſpoyled; a Patron
 will ſcarce paſs away a poor Parſonage,
 without a reſervation of his own Tithes;
 and all to maintain French Hoods, Lawns,
 and Looking-glaſſes; whereas of the Vertu-
 ous Wife it is ſaid verſe 11. that her
 Husband ſhall have no need of Spoyl.

But

But what bringeth she in? she brings in Food, in which word *Solomon* pointeth her out a House Work, as she is a House Wife, and the work assigned is the feeding of the Household; for we read that *Abraham* fetched a Calf from the Field, but *Sarah* had her charge to dress it in the Tent, *Gen.* 18. and *Solomon* telleth the People, that their King (when they had him) would take not their Sons but their Daughters; and make them Cooks and Bakers, *1 Sam.* 18. and in the 15. verse of this Chapter, it is said directly, that she giveth the Portion to her Household, and the ordinary to her Maids; but that which we read Food, some translate it Bread; she bringeth her Bread, and it may well be, for Bread is the staff of Life, and when like Merchants we have run round about the World to fetch in the Riches of every Country, yet all is but to cloath the Back, and feed the Belly: therefore having Food and Rayment let us (saith *St. Paul*) be therewith Content, *1 Tim.* 6.

Again, as he is not the best Merchant to the Commonwealth, which bringeth in Toys and Trifles; but he which bringeth in such things as best may serve necessity; so neither is she always the best Wife which is most adorned with Tricks and

Qualities, but she that endeavoureth most, to that which is most necessary, and I think surely, ~~that~~ Bread is expressly named here, as to frame her whole conversation, so chiefly, her Mouth with Sobriety: for many Women are in the mind of the *Israelites* in *Egypt*, manna is no meat for them, but they must have quails, and all must be dainty (though to the undoing of all) like *Eve* the Wife of *Adam*, whom of all the Trees in Paradise, none might serve, but that which was the bane of her Husband; and the less they want, the more wanton and dainty Mouth'd they be: Now sure, if *Cyrus* had had such a Wife, he must needs have Worshiped her; for he had no other Reason to Worship the Idol *Bell*, but only because it spent him so many Sheep, so many Measures of Flower, and so many Pots of Wine every Day; but every Meal was not made for every Mouth, only Bread was made for all; and neither Man nor Woman have warrant to ask for more, than for their Dayly Bread.

But what meaneth *Solomon* by that from afar? sure not to answer that which is proverbially said, that far fetcht and dear bought is fittest for Ladies; as now a-days what groweth at home, is base and homely;

homely; and what every one Eats
 Meat for Dogs, and we must have Brea
 from one Country, and Drink from ano
 ther; and we must have Meat from *Spain*
 and Sauce out of *Italy*; and if we wear
 any thing, it must be pure *Venetian*, *Ro
 man*, or *Barbarian*; but the Fashion of all
 must be *French*, and as *Seneca* saith in ano
 ther Case; *victi victoribus leges dederunt*,
 we give them the Soil, and they give us
 the Fashion. Therefore this was not *Solo
 mon's* meaning, but from afar, either
 hath respect to the time, *à longinquo tem
 pore*, as it seemeth to be expounded. In the
 next words, she riseth while it is yet
 Night, and giveth the Portion to her
 Household; he doth not say she meeteth
 it at the Door, as she that riseth to Dinner;
 and then thinks her Days work half done;
 and for every fit of an Idle Feaver betakes
 her self to her Cabin again; and if her
 Finger but ake, she must have one stand
 by her to feed her with a Spoon: This is
 no Ship of Merchants, this is the *Mary
 Slug*; but she bringeth it from afar; that
 is, she taketh care of it, and disposeth of
 it from the first, yea, and before the first
 Hand that toucheth it.

Or else I take this from afar, to be far
 ther yet, even *ab ultimis natura*; from

the first and farthest Principles of Nature :
 as for Example, if she will have Bread,
 she must not always buy it, but she must
 sow it, and reap it, and grind it, and as
Rahab did, *Gen.* the 18. she must knead it,
 and make it into Bread : Or if she will
 have Cloth, she must not always run
 to the Shop, or to the score, but she begins
 with the seed, she carrieth her seed to the
 Ground, from of the Ground she gathereth
 Flax, of her Flax she spinneth a Thread, of
 her thread she weaveth Cloth, and so she
 comes by her Coat ; the very words of
Solomon, verse 13. she seeketh Wooll and
 Flax, and laboureth chearfully with her
 Hands.

Or else I take this from afar, to be farther
 yet, even from the Gates of Heaven ; from
 whence by her Devotion and Godly Con-
 versation, she draweth down the Blessings
 of God upon her House. The barren *Ra-
 bel* prayed, and so did *Anna* to, and by
 their Prayers obtained Children of the
 Lord. Now sure, if the Prayer of a Ver-
 tuous Woman were so powerful, as a-
 gainst the course of Nature to derive and
 fetch Children from a Barren Womb, how
 much more shall it command the meaner
 Blessings on the House ? and therefore as
 a wicked Woman is a Sea of Evils, so

a Vertuous Woman is a Heaven of Beauty
 and there is none so fair as she that feareth
 God : nay what speak we of Beauty ? for
 Favour is deceitful, and Beauty is Vanity
 verse 30. of the Chapter, and as the
 Painting of a Ship by weather and water
 is washed away, so shall all Carnal Beauty
 by Sorrow, Age, and Sicknes, even with-
 ther and wast into wrinkles ; but she that
 Feareth the Lord (saith *Solomon*) She shall
 be Praised : Praised & yea honoured, and
 admired ; the Stars in the Night, the Sun
 at Noon-day, shall not shine so bright as
 she : for he that goes by her Door shall
 point at her, and he that dwells by her
 shall envy him that hath her ; and every
 Man shall say, Blessed be he that made her,
 happy is he that begat her, renowned
 is she that bare her, but most happy is re-
 nowned, and rich, is he that hath her.
 And even as now, so I say again, all Ge-
 nerations shall call such Blessed.

Well, to make use of this in
 Application to the King, several kinds, I most Humbly
 beseech your Majesty, first to
 admit of a particular application to your
 self : it is said *Mat. 12.* that the Queen of
 the South came to hear the Wisdom of
Solomon, but we may conversively and tru-
 ly, that the Wisdom of *Solomon* is come to
 the

the King of the North : for your Majesty is to us indeed a Royal Merchant, not only for the union of holy Marriage, which yokes and couples one Sex with another, but as Merchants do in intercourse of Traffick, for knitting and combining one Kingdom with another ; and I will not say it is kingly, but Divine and Heavenly to unite into one, things of divided Nature ; for this did God create the World ; first he made things, and then he matcht them ; first he created, and then he coupled them ; of Man and Woman he made one in Marriage, of Body and Soul he made one Man, of Sea and Land he made one Earth, of Heaven and Earth he made one World ; but then came the Devil upon the Stage, and his part was again to divide what God had united ; first Man from God, then Man from Man, and that diversly ; first in the very bond of Blood and Kindred, *Cain* from *Abel*, the Brother from the Brother, then distinguished by Religions, the Sons of God, and the Daughters of Men ; then dispersed by their several Habitations, the Isles of the *Gentiles*, and the *Tents* of *Shem* ; and then distracted and torn into divers Kingdoms, the Kingdom of *Judah*, and the Kingdom of *Israel* : therefore doubtless

a glorious work it were of *Judah* and *Israel* again to make one Kingdom; for if it be so gracious in Gods eyes to do right and Justice to a Stranger, how much more to love a Stranger; but most of all to take away the name of a Stranger? the King of Kings be Pilat of your Ship, yea thrice blessed and happy be your Majesties endeavours therein.

application
to Ladies
and Gentle-
women.

Ladies and Gentlewomen, I beseech you mistake me not, and impute no partiality to me. If I have said any thing sharply, yet know that I have said nothing against the good, but all against evil Women; yea nothing against the Sex, but all against the Sins of Women: To which if any reply, and why not (I pray) as well against the Sins of Men? I answer, that he that imposeth so much upon the weaker Vessel, importeth much more to the stronger. There is a Duty required of the Parents to the Child, as well as of the Child to the Parents; yet the Law speaketh expressly to the Child, Honour thy Father and Mother, but nothing to the Parents, that they being in order of nature and wisdom superior, might suspect their Duty to be written in themselves.

Again

Again, right Honorable in both Sexes ; the Cause of this meeting the Joy of this Day,

Application
to the married.

yea the mystery and little Image of this great intended union, let me be bold (I beseech you) in Terms of modesty to make application to you. You are here met to be matcht, that is, to be Married ; Marriage (as the Apostle saith) is honourable in all, but thrice honourable in you. First, honourable in the Institution, as in all other. Secondly, in your personages, being honorable above other. But thirdly, in your Countries, the most honourable of all other. For simply to Marry, joyns Sex and Sex, to Marry at home joyns House and House, but your Marriage joyneth Land and Land, Earth and Earth ; only Christ goes beyond it, who joyns Heaven and Earth.

Therefore, first to you the honourable Merchant of this honourable Ship, you have heard what is said, that Marriage is a sore Adventure, and therefore as Mariners upon the Sea in the day time look up to the Sun, and in the night to the pole Star ; so look you up day and Night to God, and God shall give you good Shipping therein. A married

Application
to the Bridegroom.

ried Man (they say) hath the Charge of three Commonwealths; for he is a Husband of a Wife, a Father of Children, and a Master of Servants: and he hath dayly need of God, who should guide all these; therefore, first love God, and to prove that love, love also her whom God hath given you; for, if (as St. *John* saith) he that loveth not his Brother &c. how much more he that loveth not his Wife, whom he dayly seeth, how shall he love God whom he never saw? And indeed there is no Religion or Goodness in that Man, that loveth not a faithful and loyal Wife: And say not you love, unless you love to the end; for much Water cannot quench love; *Cant.* 8. for love endureth all things, believeth all things, and suffereth all things. Therefore if there grow by the Wife any cause of grief, yet you must remember she is the weaker Vessel; God therein exerciseth your wisdom in reforming, and your patience, in bearing it, and with whom will a Man bear, if not with his own Wife; if at any time you have occasion to Exercise your Authority, yet you must remember, it is Authority tempered with equality; the Wife is therefore to be governed with love; not over-ruled

ruled by Tyranny ; and let all Husband know this for a rule in all things, that a Wife shall much better do her Duty to her Husband, when the Husband doth his own Duty in Example before.

And let me speak one word to you this Honourable Ship; Applicatio
to the Bri you are turn'd by Gods providence into the right of Merchant strange yet herein Happy, that you need not *Pharaohs* Daughter, to forget either your own People, or your Fathers House. At the time of your life you have been gathering for this Day ; therefore learn to practise now, what you learn'd before ; that is to honour, to love, and to obey, and then at last you shall come to rule : For a good Wife by obeying her Husband, rules him ; but she that obeyeth not is like the Conspiracy of *Corah* against *Moses* and *Aaron*. Besides remember your badge is not of that Ship, *Acts. 28.* not *Castor* and *Pollux*, for I find neither Superstition nor Idolatry in any part of your Family, but I find among other things a sheaf of Wheat, and a handful of Wheat advanced upon your Stern, and therefore doubtless it will be expected that Plenty, Peace, and Prosperity come
in

in with you. I might refer you for patterns of true Virtue, as *St. Paul* sometimes referred *Timothy* to *Lois* and *Eunice*, a Grandmother and a Mother, and indeed this Chapter of *Solomon* is intituled, the Prophecy or Lesson which his Mother taught him: And if you remember the many good Lessons your Mother taught you, then I need to say no more, then shall you be like *Rachel* and *Leah*, which twain did Build up the House of *Israel*; then shall you be a Ship indeed, for you shall bring your self and your Husband to the Haven, even to that which Seamen call *Promontorium bona spei*, the Hill or Haven of good hope, that is to Heaven; and when this Marriage is dissolved, you shall Marry at last with the Lamb. In the mean time do worthily in *Ephratah*, and be famous in *Brittain*, live to a Hundred, grow into Thousands, and your Seed possess the Gate of his Enemy.

II AP 66

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